

CHURCH RECORD.

"Go ye into *all the world*, and preach the gospel to every creature."—*St. Mark*, xvi. 15.
"And I saw another angel fly in the midst of heaven, having the *Everlasting Gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—*Rev.* xiv. 6.

CONDUCTED BY

AN ASSOCIATION OF CLERGYMEN.

Vol. I. *Saturday, March 8, 1823.* No. 28.

CONSECRATION.

On Thursday, the 27th February, St. Stephen's Church in Philadelphia, was consecrated to the service of Almighty God, by the Right Rev. William White, D.D. Bishop of the Protestant Episcopal Church in this state, in the presence of the Right Rev. John Henry Hobart, D.D. of New York, the Episcopal clergy of this city, and a large concourse of other persons.

Morning prayer was celebrated by the Rev. Dr. Abercrombie and the Rev. James Montgomery, and a very appropriate and impressive sermon delivered by the Right Rev. Bishop Hobart, from Heb. xii. part of 23d verse, which we are happy to understand will soon be published.

The numerous congregation assembled on the occasion, were still and attentive, in a degree evincive of the deep interest they took in the solemnities of the day.

This beautiful edifice is a chaste and correct specimen of Gothic architecture, and is the only one in the country that in its external appearance and internal arrangements is conformed to that *style* of building—for, though we offend against the canons of the science, yet we must be allowed to use the term *style*, in reference to Gothic models,—considering them to have a character as appropriate and as well defined as any *acknowledged style* can have; and thinking, moreover, from its suitability to sacred edifices, that it ought to be called the *ecclesiastical style*.

As this church has been admired by all who have seen it, it will doubtless gratify our readers, and will be but an act of justice to the eminent architect, William Strickland, Esq. of this city, of whose skill, and taste, and indefatigable services, *gratuitously* exercised and rendered, it is a noble monument—to subjoin the following technical description of the structure.

Description of St. Stephen's Church, Philadelphia.

This Gothic structure stands on the east side of Tenth between Market and Chesnut streets, and presents an appearance

highly bold and impressive. Its extreme length from east to west is 102 feet. The breadth of the body of the building is 55 feet, and that of the front, including the towers, 61 feet.

The western front consists of two octangular towers, 86 feet in height, carried up on the north and south angles, comprising five stories, with windows and offsets, terminating in an embattled parapet.

The curtain, or space between the towers, is 33 feet front by 60 feet in height, and contains three doors of entrance, over which there are three large windows, formed within a recessed arch, 24 feet wide by 36 feet in height.

On each flank are the windows of the north and south aisles, being separated by mullions into four compartments, and decorated with pannelled tracery. The sash is composed of lead, and divided into small *quarries* of glass.

The interior of the church has a vestibule or antichamber, separated from the body of the building, which communicates with a stairway in each tower, leading to the gallery and organ-loft.

From the vestibule there are three screen openings, corresponding with the outer doors, which lead into the aisles and pews.

The pulpit and chancel form the principal decoration of the eastern front, being highly finished with recessed screen panels, tracery and clustered columns, supporting four projecting canopies. There is a large window immediately behind the pulpit, flanked with recessed pannels, being intended to receive marble tablets,* upon which the Commandments and Lord's Prayer are to be sculptured. This window and the recessed pannels are covered with highly enriched Gothic soffits, supported by brackets projecting from the wall.

The gallery screen is parallel with the sides of the church, connected in a semicircular form opposite the pulpit. It is enriched with perforated tracery and pannel work, and lined with purple drapery. It is supported by clustered columns, the front reed of each column rising above the capital, and terminating in a canopy on a level with the top rail of the screen.

From the upper part of the intervals between the windows of the flanks, spring the massy ribs which sustain the ceiling. Each rib is supported by brackets, and terminates in a key or pendant, the spandrels being pierced with pannels. These ribs, brackets and pendants, being regularly disposed along the ceiling, dividing it into many compartments, form a rich and decidedly beautiful perspective effect, particularly when viewed from the east or west end of the church. The organ-loft, or

* The tablets are presented by William Strickland, Esq., and are to be gratuitously sculptured by Mr. John Struthers, the marble mason of the church.

choir, is situated on the western front, in the rear of the circular pews of the gallery: it is large enough to contain 50 choristers, and is amply lighted by the three front windows. The ground-floor contains 122 pews, the gallery 54; making a total of 176 pews.

The building is warmed with a Lehigh coal furnace, built in the cellar.

It is the intention of the building committee to embellish the windows with stained glass, and to crown the towers in front with ogee domes, and the appropriate cross, ball, and vane.

The building, thus completed, will present a correct specimen of the Gothic architecture of the middle ages.

CONSECRATION.

Binghamton, (Broom Co. N. Y.) Feb. 7.

On Friday last, a new Church erected in this village, was consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart, by the name of Christ's Church.

In the course of the sermon preached by the Bishop, he took occasion to state that when he first visited this place, about nine years since, the Episcopal Church was scarcely known here. It was only about five years past, that he had consecrated a commodious edifice for worship.—And he had now the high gratification of consecrating another edifice larger than the former, and finished in a style of great neatness, and even with no inconsiderable degree of elegance. He mentioned this circumstance as highly honourable to the congregation, and particularly so to the individuals by whose liberality and exertions, so much had been effected in so short a period. And it was his earnest prayer, that in this that they had done, God would remember them for good.

The Church is finished somewhat in the Gothic style of architecture. The pews gradually rise from the Chancel, and are nearly all neatly lined and furnished with cushions, and the desk and pulpit are very handsomely finished. The pews are principally sold, and the money arising from the sale, with the subscriptions, has rather more than defrayed the cost of erecting the building.

NEW YORK CONVENTION.

We have just received the journal of the proceedings of the convention of New York held in October last. The convention which held its session at Troy on account of the preva-

lence of the yellow fever in New York, was attended by 42 clergymen, and 37 lay-delegates. From the address of the Right Rev. Bishop Hobart, we learn, that, during the preceding year, there have been 4 persons admitted to the holy order of priests, and 9 to that of deacons, that 782 persons have been confirmed, and 4 new churches consecrated—there are 19 missionaries engaged in the service of the missionary society of the diocese. The parochial reports, with those of the missionaries, exhibit the number of communicants as about 5000.—The diocese is entitled to 24 trustees in the General Theological Seminary; and has 20 candidates for orders. The number of parishes is 127, that of clergy 90.

GENERAL VIEW OF THE MISSIONS OF THE CHURCH MISSIONARY SOCIETY.

(Extracted from No. 25 of the *Missionary Papers*, published in 1822.)

West African Mission.

This was the first Mission of the Society; and was begun in the year 1804, by sending to the colony of Sierra Leone two Lutheran Missionaries.

That colony contains about 13,000 inhabitants; between 8000 and 9000 of whom are Negroes liberated from Slave Ships, and brought under Christian Instruction. It is chiefly among these Negroes that the Society's Missionaries labour. Besides Freetown, which is the chief town in the Colony, and where the Society has schools, there are 12 stations, all among the Liberated Negroes: they are named *Kissey, Wellington, Waterloo, Hastings, Kent, Charlotte, Leopold, Bathurst, Regent, Leicester, Gloucester, and Wilberforce*: to these may be added the *Plantain Islands*, about 40 miles from the Colony. The Missionaries' names are, *Decker, Düring, Johnson, Nyländer, and Wilhelm*; there are also the following Schoolmasters—*Beckley, Davey, Lisk, Norman, and Taylor*; with various Schoolmistresses, and Native Teachers and Assistants. All the labourers are about 25.

There are nearly 2000 persons, Adults and Children, receiving education in the Schools, which are on the National System. Many thousands attend Public Worship, and several hundred have become sincere Christians, who, a few years ago, were miserable slaves both to Man and to Satan. In the Twenty-first Paper, you had a View of Regent's Town, one of the Stations, with some account of the blessings which God had graciously poured out on that people. At other Stations, also, it has pleased God to vouchsafe His blessing, and Men and Wo-

men and Young People are brought to love and serve our Saviour Christ.

We have not room for more than two or three facts; and we shall choose such as will show you that these Negroes are taught of God to feel and lament the sinfulness of their hearts.

One Negro said to his Minister—

“I have had plenty trouble in my heart this week, because when I look upon myself I am vexed with my own heart. Massa! suppose me can do it, I will run away from it: and when I see I can do nothing, but sin come in my heart like big cloud, something say, *O wretched man that I am!*”

That is, this passage of Scripture was brought to his mind.—On the Missionary asking who had taught him to see and feel his sinful state, he replied—

“God the Holy Ghost: and this make me very glad, for something tell me the Lord Jesus Christ will help me poor sinner, at last from all my sinfulness.”

Another Negro said to one of the Missionaries who had been ill—

“When you sick, me troubled very much, because me think that our fault. When me go to prayer, me no see Minister to tell me true Gospel—me feel sorrow—me think again ‘sin of all we people too great: that is the reason God take Minister from us.’ But, Massa! when me see you first time again stand in your place, O Massa! me want to thank the Lord Jesus Christ for keep you, but my heart full—no more—cry, cry, come upon me.”

One of the Negroes who had been sick, thus expressed his views and feelings:—

“Me think all my sickness, which the Lord put upon me, is all for my sin; but my heart say—‘Never mind all this: soon, soon me die:’ and me remember the words, *And God shall wipe all tears from their eyes, and there shall be no more pain.* I know God love me for sake of Lord Jesus Christ. All my trouble is my wicked heart: but suppose me die, that shall die too: then me shall be free from all trouble.”

May all of you, Christian Friends, who read this Paper, be thus taught of God, and thus comforted!

Calcutta and North-India Mission.

India is an immense country, containing perhaps one-sixth of the whole human race, or one hundred and fifty millions of people. Two-thirds of these are our fellow-subjects, and over the other third Britain has great influence: so that Almighty God has committed this vast region to us, that we may try to save the souls of the people, and deliver them from the bondage of Satan,

Many Societies are labouring to do this. The Church Missionary Society first began in 1807, by sending money to its friends in Calcutta, to support Christians who might read and explain the Scriptures, in different places to the people. Missionaries from the Society did not arrive till the year 1816.

The Society has now stations at *Calcutta, Burdwan, Buxar, Benares, Chunar, Lucknow, Bareilly, Meerut, Kowabee, and Agra*. These places and their immediate neighbourhoods contain several millions of people, almost all of whom are blind Idolaters or Mahomedans. The names of the Missionaries are, *Abdool, Messeeh, Bowley, Deerr, Greenwood, Jetter, Morris, Perowne, and Schmid*; besides a number of Native Readers of the Scripture and Schoolmasters. There are about 1800 Scholars. The sum expended in support of this Mission, in the year ending at Midsummer 1820, was nearly £4000. The Society renders very considerable aid to a Mission College, founded by the Lord Bishop of Calcutta, for the preparation of Missionaries.

A friend of the Society writes respecting this Mission—"In the short time that has passed since the Society began its operations in India, a considerable number from among the Natives have been brought, by its instrumentality, to the knowledge of the Truth—many are, at this day, maintaining a consistent profession—and not a few have died in the faith and hope of the Gospel."

New Zealand Mission.

Soon after the money was sent to India, to begin the Society's labours in that quarter, the Rev. Samuel Marsden, being about to return to New South Wales, from a visit to this country, and wishing the Society to begin a Mission in the two Great Islands of New Zealand, two Settlers went with Mr. Marsden, in the year 1809; but the Mission was not established till 1815, the Settlers being detained, by various causes, in New South Wales. In that year they sailed, with a third Settler and Mr. Marsden, and began the Mission.

The great Islands of New Zealand are almost on the opposite side of the globe from this country. In a fine bay, called The Bay of Islands, there are now two Stations, called *Rangheehoo* and *Kiddeekiddee*. The Missionaries are Messrs. *Butler* and *Kendall*; and the Lay Teachers and Settlers are named, *S. Butler, W. Hall, Francis Hall, Kemp, King, and Shepherd*. The people are a very fine race, but fierce and warlike, though they are generally kind to the Missionaries and Settlers. Mr. Marsden has been three times to New Zealand, and has travelled many hundred miles in the country. He has very much at heart the salvation of these people, who are kept in cruel bond-

age by the god of this world. Various chiefs and others have been in England. One young man, Mowhee, died here a true Christian: you had an account of him in the Tenth Paper: some of his last words were, when asked if his hope was in our Blessed Saviour—'Oh, yes!—oh, yes! on Him alone,—*He that believeth on Him shall have everlasting Salvation.*' Another young man, Mayree, died at Sea as he was returning home: his last words were—'Tell all my English friends, Jesus Christ Mayree's friend—Mayree die, and go to Heaven!'

Madras and South-India Mission.

The first Missionaries of the Society who arrived in India were the late Mr. Schnarrè and Mr. Rhenius: they landed at Madras in June, 1814.

This Mission embraces the southern part of the great peninsula of India; where, as in North and West India, are millions on millions of human beings, who are saying to the work of their own hands, *Ye are our Gods!*

The Society has Stations at *Madras, Tranquebar, Palamcottah, Allepie, Cochin, Cotym, Tellicherry, and Cannanore.* Its Missionaries are named *Bailey, Baker, Bärenbruck, Fenn, Norton, Rhenius, Ridsdale, Schmid, and Wilson;* who are assisted by a great number of Native Teachers. The Scholars are upward of 3000. The expenditure of the Mission, for the last year of which the account has been received, was £4800.

The Corresponding Committee, who conduct the Mission, write—"At every Station, the Committee see, with thankfulness, some progress making toward the moral and religious improvement of the people within the sphere of the several Missions."

Mediterranean Mission.

The Society was thus following the leadings of Divine Providence, in sending Missionaries, as circumstances seemed to open the way, to the Negroes of Africa, who are the nearest to us of the Heathen world to the still more rude and far distant tribes of New Zealand, and to the more refined Heathen in the north and the south of India. But its attention began now to be drawn toward that part of the world, where all the great events recorded in the Bible took place—where the First Adam lived in Paradise, and sinned; and where the Second Adam appeared to put away sin by the sacrifice of Himself. Here the Gospel was first preached; and from those countries, now dark and dreary, in error and sin, that Gospel came to our own land. The hearts of Christians begin to be moved with compassion toward those fallen Churches. Millions of nominal Christians live there mixed among the followers of the False

Prophet Mahomet, who oppress them and keep them in cruel bondage. To assist in reviving these Churches, by bringing them back to the pure Word of God, in order not only to their own Salvation, but that they may help to convert the myriads of Mahomedans and Pagans around them, is the great object of this Mission.

It was begun in the year 1815, by the *Rev. W. Jowett*, and its head-quarters are in the Island of *Malta*. He was joined by the *Rev. James Connor*, at the beginning of 1818, who proceeded to Constantinople, afterward travelled in the Holy Land, and has since returned to England. *Mr. Jowett* arrived, with his family, on a visit to this country in the latter part of 1820, having spent five years in the Mediterranean, in Voyages and Journeys, and in various other labours to make known the Gospel. After residing at home for some time, in preparing an account of his labours, and in visiting Associations as much as the state of his health would allow, he left London, with his family, on his return to *Malta*, by way of France, on the 11th of the present month.

West Indies Mission.

About this time, *Mr. Dawes*, of the Island of *Antigua*, in the West Indies, a friend of the Society, began to call its attention to the Negro Children and Young Slaves in those parts. The United Brethren and the Wesleyan Methodists have laboured long and successfully among the Slaves in the West Indies; and the Society was glad of the opportunity of lending its aid to so good a work. Since the year 1816, money has been sent for this purpose, to promote Schools in *Antigua*; and there are, in that Island, about 1500 Scholars, under the care of the Society, and of another Society which co-operates with it: under *Mr. Dawes's* direction, *Mr. and Mrs. Thwaites* and *W. Anderson* have charge of most of these Schools. Much good has been done, and some have died in the Lord. *Mr. Thwaites* writes—"The improvement of the Children has had an effect on the elder Slaves: not only are the fiddle and dance abolished on Sundays, but they crowd the House of Prayer, and are thankful for the care taken of their little ones."

In the Island of *Barbadoes* the Society has a School of about 150 Children, under *Mr. C. Phipps*.

The Society is taking measures to establish Schools in other Islands.

Ceylon Mission.

Persons in authority in this great Island, which lies at the foot of the Indian Peninsula, inviting the Society to send Mis-

sionaries to its inhabitants, who are perhaps not less than four million in number, four Missionaries arrived there in 1818, and have since been joined by others. At *Kandy*, in the centre of the Island, are the Missionaries *Dambrick* and *Browning*; at *Baddagamme*, in the south, are Messrs. *Mayer* and *Ward*; and at *Nellore*, in the north, are Messrs. *Knight* and *Bailey*. A number of Schools have been opened, containing 500 or 600 Scholars. Congregations have been collected, and a Church has been built.

Bombay and Western-India Mission.

The friends of the Society having formed themselves into a Corresponding Committee at Bombay, as had been done at Calcutta and Madras, invited the Society to send Missionaries. The *Rev. Richard Kenney* arrived at Bombay in 1820. There is abundant room for more Labourers.

North-West American Mission.

This Mission has just been adopted as the Ninth Mission of the Society. Its head-quarters are at a Settlement of British Emigrants on the *Red River*, to the south of Lake Winnipeg. The *Rev. John West*, who lately went out as Chaplain to that Settlement, made such favourable reports of the probability of usefulness among the Indians who inhabit those vast regions, that it has been determined to establish a Mission among them, and the sum of £800 per annum has, for the present, been devoted to that purpose.

AFRICA.

CHURCH MISSIONARY ASSOCIATION.

Anniversary.

This anniversary was held at Gloucester Town, on the 26th of December.

A sermon was preached by Mr. Düring, preparatory to the meeting, from John xxi. 17: *Feed my sheep*.

On the governor's being requested to take the chair, his excellency rose, and thus addressed the assembly—

My dear friends—It seems to be your wish that I should preside at this meeting, and I cannot but express my feelings for your kindness. I am happy to meet you this day as your brother and your father; and shall consider it my happiness to support the cause in behalf of which we are met together.

The amount of contributions was then reported. Our readers will be gratified with the proof which the list affords of the approbation of the gentlemen of the colony, and especially of the zeal of the liberated Negroes for the good of their countrymen.

	£.	s.	d.
His excellency the governor	10	0	0
Donations of colonial gentlemen	20	2	0
Annual subscriptions of ditto	13	12	0
Ditto of missionaries and teachers	16	10	0
Contributions of liberated Negroes			
Waterloo	3	10	0
Leopold	4	9	3
Wilberforce	6	19	1½
Charlotte	7	3	0
Gloucester	18	14	9
Regent's Town	72	8	1
Annual Meeting	4	10	1½
	177	18	4

Movers and Seconders.

Mr. James Norman, superintendant of the Christian institution; and William Davis, one of the society's native teachers—the Rev. W. Johnson, rector and superintendant of Regent's Town; and David Noah, native teacher—Mr. Christopher Taylor, superintendant of Charlotte; and John Johnson, native student in the Christian institution—Mr. Robert Beckley, superintendant of Kent; and Joseph Chambers, liberated Negro—and the Rev. G. Lane, Wesleyan missionary; and Mr. James Lisk, schoolmaster at Freetown.

Mr. Johnson having referred to the extension of the Governor's authority on the coast, as opening a way for the increase of the society's exertions for the good of Africa, Sir Charles replied—

Nothing can be more gratifying to you and to me, because now, I trust, we shall have an opportunity of doing good to more people on the coast. Some have been colonized at least 150 years, but they are far behind us: in fact, we are now to teach them those principles which actuate us: we are to show them the true way to prosperity and happiness. In the places to which I allude, there is no establishment like that of the Church Missionary Society here, to encourage any one to preach the gospel to the people. It is, therefore, especially gratifying to me, that the principles which you possess will be imparted to them also; and I shall always gladly assist in any measure calculated to promote among them the objects of the society.

Thanks having been voted to Mr. Reffell for his kind attention to the people, that gentleman replied—

My dear Friends—Knowing the feeling of our friends at home and of ourselves who live here in Africa, I cannot but be thankful, while surrounded by its sons; particularly when I

contrast your present situation, with that in which you were when first brought into this colony. I saw many of you then—and now I see many of you Christianized and all of you happy in your circumstances.

We have heard this morning, that we cannot all be preachers; but we must do all that we can. You must give all that you can spare of that which you have gained by your industry, in order to send to your countrymen the knowledge which you have received. You read in your Testaments, that the widow's mite was not refused.

I hope I shall long dwell among you. I consider you as my brethren; and all that I do is with a view to your good here and hereafter.

We extract a few passages from the addresses of the natives, indicative of their zeal for the salvation of their countrymen.

One, who, as will be seen, had much improved himself, thus appealed to the meeting—

I am very anxious that my country-people may hear the gospel. I heard when my brother came to this country, that my father was still alive, this made me glad very much; but still I am sorry for them, that they never heard the gospel of the Lord Jesus Christ. I pray that the happy time may soon come, when the knowledge of the Redeemer shall cover the earth, as the waters do the mighty deep. I hope that you will do all that you can; and those of you who cannot give coppers, I hope you will give your prayers, and do all with a willing mind.

Another Negro took up this subject—

Now, my dear friends, whatever you give, give all with your heart, and with a willing heart. If you done give all, and grudge it, you better keep it—no one will take it from you. Now, do you think that missionary can go to our country-people, suppose you no give them something to eat and something for drink. All these things cost plenty money—therefore you must give all the coppers you can spare, and give them with a praying heart for God to bless them and make them useful. Now, suppose one man die for another man, don't you think that man what die love t'other one? Well—God send Him Dear Son to die for we sinners: now God Almighty love we dearly!

In dismissing the meeting, Sir Charles thus acknowledged a concluding vote of gratitude to himself:—

I thank you for your regard. I always consider you as my brethren. The Christian never thinks that there is any difference, because one face is white and another black: indeed there is no difference, for souls have no colour. We must all be alike in the sight of God, if we all fear and love God: and that man is a bad man indeed, who does not fear God, and who does not follow his commands; and that man only can follow God, who

has faith in God. Let us then show our faith in God, by doing good works, and by loving one another.

Now I think we ought to return our sincere thanks to the Rev. William Johnson, and the other gentlemen (the missionaries). They have had many difficulties to encounter. They have especially had a great deal of trouble in forming their congregations; beginning at first with only 5 or 10 or 20, and getting such large congregations as we see in Regent's Town, and in this and other towns: for now we see you are Christians—not that we can see your hearts, but we see you living holy and Christian lives.

I trust we shall soon have the gospel preached, from one end of Africa to the other.

St. Andrew's Church was crowded, on this occasion, with attentive hearers. Numbers were present from other places, particularly from Regent's Town: Mr. Johnson says, "As far as I could see," while proceeding to attend the anniversary, "before and behind, the road was covered with our people." He adds, "I cannot say too much of the meeting: I think it was the most interesting that I ever witnessed."

The support which the association is beginning to receive from the gentlemen of the colony has already been mentioned. They have inspected the settlements; and have expressed their surprise and gratification at the order, industry, and piety of the people. The conviction has, in consequence, firmly established itself in the minds of some who were not before sufficiently aware of the facts of the case, that the gospel is the great and efficient instrument of civilizing the heathen; and they fully acknowledge that the Church Missionary Society has exercised a most beneficial influence on the children of Africa.

And the Negroes themselves, as a body, begin justly to appreciate the society. The suspicions which enemies had infused into the minds of some of them, are removed. On this subject, and on the patriotic character of the Negroes, Mr. Düring writes:—

I am happy to state, that it is now no longer a question with the generality of the liberated Negroes, "Where does our money go to that we pay?" They are fully acquainted with the business of the society, and its general views: if they hear any one now speaking against the society or the British government, they appear as loyalists, and as members of the society, from no other view than a sense of sacred duty. For the last year, I have not, to my knowledge, heard them mention the king or the society, but with the utmost reverence. I never hear them concluding their prayers, but with an earnest solicitation for the Church Missionary Society, and for the king and the government; which has often drawn tears of thankfulness from my eyes.

AUXILIARY NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

In the two first years of this Society, 10,000 volumes were distributed under its direction. Its operation has reduced the price of the common prayer book to nearly the cost. It has assisted more than one congregation by its liberality and zeal, and one deserted church has reassembled its members. In the close of the 5th year, the institution was possessed of a set of stereotype plates of the Bible, in addition to one of the book of common prayer, which together cost upwards of \$3,550, and had distributed nearly 18,000 volumes. The Report, however, states that at the close of the 6th and 7th years of the Society's existence, its means of doing good have greatly decreased. Many subscribers had withdrawn their names, and not a single Bible or prayer book had issued from their depository the whole of the last year. The Board express their grief at this constant diminution of their ability, especially as they notice that in the subscriptions for building churches, for mission families, &c. the missionary and tract societies of other denominations exhibit the names of a great number of churchmen as liberal supporters; whilst it is an unusual circumstance to find any but Episcopalians amongst their own subscribers. The total of the sales and distributions since the organization of the Society, seven years ago, is 3119 Bibles and 18,482 prayer books.

[*Rel. Rem.*]

CHURCH IN NOVA SCOTIA AND THE CANADAS.

The Christian Journal of this month contains large extracts from the last Report of the Society for Propagating the Gospel in Foreign Parts, relative to the State of the Church in Nova Scotia and the Canadas. The length of these interesting details precludes them from our pages. We have, however, the gratification to state, in general, that by the instrumentality of missionaries and Sunday schools, and by the active exertions of the parochial clergy, seconded by the countenance and encouragement of the bishop and ecclesiastical commissaries resident in those provinces, the church in those quarters is beginning to "lift up her head," animated by the prospect of an approaching redemption from former apathy and negligence and depression. The names of the clergy spoken of in this report amount nearly to 30, though we do not know whether that comprises the whole number. There are 33 schoolmasters, besides schoolmistresses in Nova Scotia, engaged in the duties of instruction on the national plan. The statements respecting new churches either recently built, or in progress, or about to be commenced,

the parochial details of the clergy, the numerous administrations of the rite of confirmation and other Episcopal acts, afford most gratifying evidence of an improved state of things among our neighbours in that section of the country.

We insert the following extract, as a specimen of the interesting character of the report, as well as to show the value of even one person of sober and disciplined piety in a new settlement.

"The Rev. Gilbert Wiggins, who is now officiating as missionary at Rawdon, upon his return from Quebec, whither he had proceeded to obtain holy orders from the hands of the bishop of that diocese, traversed that tract of country which lies between the river St. Lawrence and St. John's, New Brunswick. On reaching the river De Verd, about nine miles from the St. Lawrence, he found a small settlement of eight or nine families, consisting of disbanded soldiers, who had received from the provisional government grants of the land they occupied, and had been encouraged to cultivate them, by an allowance of provisions to assist them at the commencement of their labours. Upon inquiry, he found, with much concern, that there was only one person among them who could read: this was a female. He immediately went to see her, and was highly pleased to discover in her not only a sound understanding, but apparently a mind piously disposed. She informed him that she took as much pains as the little time she could afford would allow, (for they were extremely poor, and she was obliged to work very hard with her husband on the farm,) in educating her children, and instilling into their minds principles of religion. She professed a firm attachment to the church of England. Her library consisted of a Bible and prayer book. As he could not but deplore the wretched state of those families, ignorant of religion, and with nothing to distinguish the holy Sabbath of the Lord from any other day, he requested this poor woman to assemble as many of her neighbours as would attend at her tent on Sundays to read to them the holy scriptures, and to offer up some of the prayers in the liturgy. He also gave her a volume of sermons, and asked her to read one of them at the same time. She seemed much pleased with the proposal, which was most acceptable to many others in the settlement. He conceives that this simple mode of instruction, where no other way could be provided for their spiritual improvement, might, through the blessing of God, be productive of good effect, and the means of leading some of those ignorant beings to the knowledge of divine truth, and the Father of mercies might, even by the instrumentality of this solitary individual, raise up children to himself in the wilderness."

Extract from the Address of the Louisiana Bible Society.

That the Bible is the word of the Most High God, our Maker, Governor, Redeemer, and Judge; that comprising, as it does, both the "Law of his righteousness" and the "Gospel of his grace," it should be communicated, with the least possible delay, to all men; and, that upon such a dissemination of it depends both the present and future welfare of our race—are points which, we trust, we have only to recal to your minds. In the full view now, of all the momentous truths they involve, let the following simple facts be contemplated.

1. That the amount of population on the globe, reckoning 630,000,000 Pagans, 188,000,000 Mahometans, 12,000,000 Jews, and 170,000,000 nominal Christians, is 1,000,000,000:

2. That by the best accredited estimate, the amount of copies of the Bible issued from the press, since the discovery of printing, to the establishment of Bible Societies, is but 25,000,000:

3. That a copy of the Bible, in ordinary cases, is not supposed to last more than *thirty years*; and, consequently,

4. That of the 1,000,000,000 of the human race, *very considerably less than 25,000,000 were, at the end of the period referred to above, provided with the Bible.*

5. That since that period, though the issues of the Bible, through the establishment of societies for the purpose, have been greatly augmented, yet these societies, with all their combined exertions, have been able to add, in sixteen years, *not more than 6,000,000 to the number of copies before issued:* and

6. That at the same time, *i. e.* the present rate of issue, *Five Hundred years must roll away, before a copy of the Bible can be placed in each of the families of the Earth.*

And when, into the view of these facts, we carry along with us the considerations—

1. That a generation of men, *i. e.* a number equal to the whole amount of 1,000,000,000 passes from the world in *thirty years*:

2. That 33,000,000 and upwards pass from it *every year*:

3. That 97,000 and upwards pass from it *every day*; and

4. That 70 and upwards pass from it *every minute*—can we need another word to show us the necessity of an extended and invigorated effort for the dissemination of the Bible!

Were it possible and proper for us to leave out of sight the hundreds of millions, in other lands, who are in absolute destitution of the Bible, and either harden our hearts against their deplorable condition, or with a just hope of their relief, turn over the charge of their supply to other national Bible Societies, still the call for an extended and invigorated effort which arises

out of the bosom of OUR OWN COUNTRY, is loud and piercing enough to awaken our sympathies and exertions.

Of the 10,000,000 of the population of these United States, it is the alarming estimate *that 5,000,000 are, at this moment, destitute of the Bible.*

[The following article is copied from Bell's Weekly Messenger of December 2d, 1822.—The facts stated are too singular and striking to be ascribed to mere chance or accident.]

At the last meeting of the Sheffield Public Society, the following interesting facts were mentioned. Gibbon, who in his celebrated history of the Decline and Fall of the Roman Empire, has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of its rents, expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having had courage openly to assail it.—Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It is a remarkable circumstance, also, that the first provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

ASIA.

A late London paper furnishes the following interesting article.

"A manuscript of the eighth century, hitherto unknown, of a translation of the Bible into the Georgian language, by St. Euphemius, has been discovered in the convent of Mount Athos."

The collections in South Carolina for the Domestic and Foreign Missionary Society, amount to \$1200. The agent is still engaged.

Published by E. LITTELL, No. 88, Chestnut Street, Philadelphia—and in Trenton; and in New York, by R. NORRIS HENRY, 129 Broadway.

Clark & Raser, Printers, Philadelphia.

